

Vol. XIII. No. 1

JANUARY, 1947

LEVEL  
ONE

THE

# EAST & WEST REVIEW

*An Anglican Missionary Quarterly*

---

## CONTENTS

	Page
Problems of Church in Japan - - - - -	J. C. Mann - 3
Chinese Christian Experience and the Missionary	F. R. Myhill - 7
Moral Welfare Work in a Mission Area - - - - -	I. C. Balmforth 14
The Church in Nigeria - - - - -	B. Lasbrey - 18
The Diocese of Gibraltar—its Problems and Needs	H. J. Buxton - 23
 Reviews : Azariah of Dornakal - - - - -	 29

---

ISSUED BY

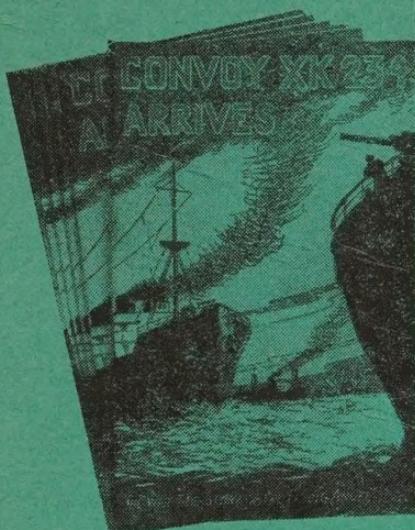
THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE  
FOR THE S.P.G. AND THE C.M.S.

ONE SHILLING NET

Post free 4/6 per annum. Postage 1½d. per copy anywhere.

*Just Published*

# "CONVOY XK234 ARRIVES"



*The Story of*  
**THE "FLYING ANGEL"**  
**IN WARTIME**



*Price : One Shilling  
from*

**THE  
MISSIONS TO SEAMEN,**  
4, Buckingham Palace Gardens,  
London, S.W.1



*S.P.C.K., Mowbrays or any Bookseller*

*The Christian solution of*  
**THE JEWISH  
PROBLEM**

*is identical with the Christian  
solution of*

**every human problem**

"For there is no distinction  
between Jew and Gentile, for  
the same Lord is Lord of all  
and is rich unto all that call  
upon Him."



**Church Missions to Jews**

16, Lincoln's Inn Fields,  
London, W.C.2

**ICELANDIC  
CHURCH SAGA**

JOHN C. F. HOOD, D.D.



This history of the Icelandic  
Church is based on a close  
study of the original sources.  
It is learned, but abounds in  
human touches which fill the  
reader with astonishment and  
admiration at the gallant fight  
against stern Nature waged by  
the inhabitants of this inhospitable land.

**16s.**

**S.P.C.K.**  
Northumberland Avenue  
W.C.2

M E D I C A L            M I S S I O N S

### IN THE FAR EAST

Hospitals and dispensaries face an immense work of reconstruction at heavy cost.

### IN AFRICA AND INDIA

Government Health Schemes provide new opportunities demanding increased personnel and more money.

### THE SOCIETY APPEALS FOR

Well-qualified doctors and nurses. Generous gifts and prayers.



For full particulars about S.P.G. Medical Missions and ways of helping them, apply to :

Dr. C. L. HOULTON,  
Medical Missions Department, S.P.G.,  
15, Tufton Street, London, S.W.I.

# *Missionary Books*

## **TOWARDS AN INDIAN CHURCH**

The Growth of the Church of India in Constitution and Life.

By C. J. GRIMES, sometime Archdeacon of Calcutta. With a Foreword by the Archbishop of Canterbury. **15s.**

## **REVELATION AND RE-UNION**

A Response to Tamharam.

By G. W. BROOMFIELD. Paper, 4s. ; cloth, 7s. 6d.

The author has been led by the appeal for unity made by "the Younger Churches" to study afresh the problem of unity. He first puts forth his own philosophy of the faith and then proceeds to deal with some of the things which in his view are necessary for the organic union of the Church.

## **GODFREY CALLAWAY**

Missionary in Kaffraria, 1892-1942 : His Life and Writings.  
Edited by E. D. SEDDING. **10s. 6d.**

## **THE GOSPEL AND INDIA'S HERITAGE**

By A. J. APPASAMY. **7s. 6d.**

This book has a dual purpose : first, to present the Gospel story in a form which will appeal to Indian readers ; secondly, to bring it into relationship with the best traditions of Indian religion.

## **THE CHURCH IN SOUTHERN RHODESIA**

By H. St. J. T. EVANS. **5s.**

This story illustrates many of the problems which are facing the world-wide church, and should win sympathy for those who are called to service in the Mission Field.

## **PRIMITIVE MARRIAGE AND EUROPEAN LAW**

A South African Investigation.

By D. W. T. SHROPSHIRE. **12s. 6d.**

## **THE CHURCH AND PRIMITIVE PEOPLES**

The Religious Institutions and Beliefs of the Southern Bantu and their bearing on the Problems of the Christian Missionary.

By D. W. T. SHROPSHIRE. **12s. 6d.**



**S.P.C.K.**

*Northumberland Avenue, London, W.C.2*

# counting the cost

The world Church faces today a Missionary challenge as urgent, intensive and widespread as any in all its adventurous history.

It cannot stand still—

But advance has its price. It will make demands on every member of every congregation. The demands may well be sacrificial—and not least in terms of giving.

In face of rising costs of

living—40 per cent. at home; 60 per cent. overseas—widening gaps between missionary income and missionary expenditure must be closed. At a time when most of us have less to give, we shall be called to give more.

If we truly desire the outreach of God's Kingdom in these critical years, it is now that we must count the cost.

It will touch us each personally.

★ C.M.S. is going forward to *New Adventures of Faith* believing that the necessary support will be forthcoming for the necessary work. It is ready to make its work and its needs known to all who are concerned for both. It offers for this purpose new literature, films, slides and exhibition units. It asks contributions one-third greater than previously.



**CHURCH MISSIONARY SOCIETY**  
6, SALISBURY SQUARE, LONDON, E.C.4

# I Person to each 24 Square Miles

in one of the most inhospitable, bleak and lonely countries in the world! For many years our Missionaries have laboured in Labrador among the 5,000 inhabitants—mainly Eskimos—from our Stations at Makkovik, Hopedale, Nain and Hebron.

For six months each year, in this country of 120,000 square miles, the cold is so intense and life extremely hard. Please think of our Missionaries, and send a gift towards their work to

*London Association in Aid of*  
**Moravian  
Missions**

(The oldest Protestant Missionary Church, 1732.)

HORACE E. LINDSEY,  
Hon. Secretary.

Office :  
27, Paul Street, Finsbury,  
London, E.C.2.

\*A British Society directed by a British Board.

Converts from heathenism are three times as many as the number of the home members of the Moravian Church, one in every seventy-five of whom are Missionaries, as compared with about one in five thousand amongst Protestant Churches generally.

FOREIGN STAMPS will be gratefully received, the sale of which helps the funds of the Association.

## THE WOMEN OF INDIA ARE RAPIDLY MOVING TOWARDS FREEDOM AND INDEPENDENCE

THE CHURCH IN INDIA IS ASKING FOR  
MORE HELP TO BRING TO THEM THE  
GOSPEL OF OUR LORD JESUS CHRIST.  
AT THIS MOMENT OF OPPORTUNITY  
RECRUITS AND FUNDS ARE URGENTLY  
NEEDED FOR THIS WOMEN'S WORK

Please send your gift to

THE CHURCH OF ENGLAND ZENANA  
MISSIONARY SOCIETY  
19-21, Conway Street, London, W.I.

LTD  
OF THE  
PACIFIC  
EMPLOYEES

# The East and West Review

*An Anglican Missionary Quarterly*

*This Review is the property of the S.P.G. and C.M.S. with whom  
the Missionary Council is associated on the Editorial Board.*

---

**Volume XIII**

**JANUARY, 1947**

**Number 1**

---

## CONTENTS

	Page
Problems of Church in Japan - - - - -	J. C. Mann - 3
Chinese Christian Experience and the Missionary - - - - -	F. R. Myhill - 7
Moral Welfare Work in a Mission Area - - - - -	I. C. Balmforth 14
The Church in Nigeria - - - - -	B. Lasbrey - 18
The Diocese of Gibraltar—its Problems and Needs - - - - -	H. J. Buxton 23
Reviews :	
Azariah of Dornakal - - - - -	29

**NOTE:** *The Proprietors and the Editorial Board cannot hold themselves  
responsible for the particular views expressed in the several  
articles or on any pages of the REVIEW.*

---

**THE SOCIETY FOR PROMOTING CHRISTIAN  
KNOWLEDGE, Northumberland Avenue, W.C.2.**

**PRESS & PUBLICATIONS BOARD OF THE CHURCH  
ASSEMBLY, Church House, Westminster, S.W.1.**

*Published Quarterly 1s. net*

**R E M E M B E R**

# **S.P.C.K.**

**F I R S T   O F   A L L**

*The oldest Missionary Society in the Church  
of England.*

**Rendering FIRST CLASS SERVICE—**

**ASSISTING** Ordinands in their training.  
Church Building abroad.

**TRAINING** Teachers at home (St. Katharine's Training College) and  
abroad (Africa, India, etc.).  
Medical Missionaries.

**PROVIDING** Voyage Chaplains for Emigrants.  
Literature in 100 Living Languages.

**EDUCATING** Adults and Children in the  
Mission Field.

---

At work throughout the world—at home and abroad,  
**AIDING ALL DESERVES THE AID OF ALL.**

Through your parish church contribute to the funds.  
Become a regular subscribing member.

---

# **S.P.C.K.**

**Headquarters : Northumberland  
Avenue, London, W.C.2**

# PROBLEMS OF CHURCH IN JAPAN

By the RT. REV. BISHOP J. C. MANN\*

**S**O far as numbers are concerned Nippon Sei Ko Kwai has never been more than a small Church. Its peak membership was under 50,000; of these less than one-quarter were actual communicants with right to vote in congregational councils and with responsibility to furnish the funds required for the central activities of the Church. For a small Church it has, however, attracted much attention. Interest in it has been widespread if only because the United Kingdom, the United States, Canada, Australia and New Zealand have all provided the missionaries who either pioneered in the early days or worked along with Japanese colleagues at a later stage.

Again, the Church in Japan has been remarkable for the rapidity of its growth as an independent province of the Anglican Communion. Under the name Nippon Sei Ko Kwai (i.e. Japan Holy Catholic Church) it was organized in 1887 before the first generation of Christians had passed away. It went steadily forward from that date to the ordination of its first clergy and the election and consecration of its first bishops of Japanese nationality. The attainment of complete independence in 1940 was the development (hurried, it is true) of a policy upon which both missionary and Japanese leaders had been set for decades past.

Japan has the further unhappy distinction of being one of the first fields of Anglican missionary enterprise to find itself cut off from the "sending" countries by the coming of war. Yet this only served to widen the circle of those who came to know something about Nippon Sei Ko Kwai. Many there were who, having paid scant attention to the growth of this Church in the Far East, began to take an interest in it when faced with the problem of relationship with a Church in enemy country. There was an even keener desire to know how the Church was faring in time of war than had been shown in time of peace when information could more readily be given.

Those who were privileged to be members of the Anglican Commission to Nippon Sei Ko Kwai in the past summer have no reason to complain of lack of interest, judged by the demand for copies of their report†, or for personal presentation of their impression and experiences. As always, the Church in Japan has attracted an attention out of all proportion to its size.

Friends have been glad to know of the welcome given to members of the Commission by both Christian and "not-yet-believers" (to translate the happy Japanese phrase). They have found reason for thanksgiving in the fact that the work and witness of the Church had

\* Bishop Mann was formerly Bishop of Kyushu, and is now on the headquarters staff of the C.M.S. and also Assistant Bishop of Rochester.

† *The Church in Post-War Japan.* Press and Publications Board. Price 8d.

gone on during the years of war in spite of all the distress of conditions and the difficulties of the situation. They have shown themselves eager to respond to the appeal for help that comes from a Church so impoverished and so conscious of its need for sympathy that it is ready to hold its previous declaration on autonomy "in abeyance."

The claim to attention summarized in the preceding paragraph is the main burden of the report of the Commission, though it is in danger of being overlooked because of the interest aroused by the unhappy division in the N.S.K.K. which developed during the war. If this article goes on to deal with some of the problems relating to that division it should not divert attention from the crying need of the Church in Japan. Indeed, that need is all the greater because of the weakness that invariably results from disunion. There is good hope that most of those who sought refuge in the comprehensive shelter of the Japan Christian Church (the united Protestant body) will find their way back into the full fellowship of the Anglican Church. Some issues will be solved in that way; others will still await a solution; but all alike will remain matter for discussion for many a long day.

It seems best to follow the example of the report in using the factual terms "non-amalgamator" and "amalgamator" rather than the interpretative ones "loyalist" and "schismatic," though the eight Japanese bishops did not hesitate to use the last of these words in their declaration. The gravamen against those who found their way into the Japanese Christian Church is that they joined a Church without a creed and without the episcopate; but the charge requires some clarification in both respects. It is a matter that concerns us all, for every scheme of re-union brings us face to face with questions of faith and order.

The Anglican Communion is committed to the acceptance of the Apostles' Creed and the Nicene Creed as a component of the basis of re-union. It is true, of course, that even within the Anglican Communion these creeds have sometimes been interpreted with so much latitude that it might be argued that some more unequivocal statement is required. Be that as it may, there is no likelihood of general support for any scheme for the re-union of Anglicans with other Christian denominations unless there is acceptance of these creeds. In its draft constitution the Japan Christian Church acknowledged itself as "being founded upon the Apostles' Creed," and went on to state the "essential teaching" that it professed. In less than seven lines there is given a summary of Christian doctrine which, taken in its full and literal sense, covers most of what a well-instructed Christian would be expected to profess. Criticism has been directed against the clause "and recognizing the various confessions of faith of the uniting denominations" as suggesting that the constituent parts of the united body were free to profess what they liked. That criticism is met to a large extent by the assurance that the clause was intended to supplement the one about the Apostles' Creed that precedes it and not to be a substitute for it.

The matter is still of interest, for we must needs have a concern for the future of the Japan Christian Church. It was expected that the question of a creed would be discussed in the autumn Synod, and it is an open secret that there are pastors, and particularly younger pastors,

of other denominational connection who vie with Anglicans in wanting something clear and definite in the way of credal statement, when others would be content with something expressed in more general terms. If agreement can be reached on this issue the united Church is likely to retain the allegiance of most of the denominations of which it is constituted and that is a result which, surely, we should desire.

A further part of the charge against the amalgamators is that they joined a Church that was without bishops. Here again the issue is not quite so clear as such a charge suggests, and to clarify matters we must take a glance at the history of re-union in Japan.

Over a period of many years Anglicans considered with others possible terms of re-union, and at one stage the others were ready to agree to three limbs of the Lambeth Quadrilateral and, as regards the fourth to concede "the historic over-rule"—deliberately retaining the first of the two ideographs which are used to express the term "bishop" and, just as deliberately altering the second. When Anglicans began to withdraw, ceasing to be full partners in the discussion and becoming just "observers," the basis was simplified and all suggestion of episcopacy was dropped. Thus, when the Japanese Christian Church was organized, inheriting the results of these discussions, no room was found in its constitution for the office of bishop. In that sense it is true that all who joined that body joined a Church without bishops.

On the other hand, amongst those members of N.S.K.K. who decided to throw in their lot with the Japan Christian Church, when their own Church was legally dissolved, were three of the nine Japanese bishops. Determined to maintain the episcopate within the united Church, these three actually consecrated seven priests as bishops with the paradoxical result that there were ten bishops amongst those charged with entering a Church without the episcopate and, at that time, only six bishops left in N.S.K.K. to sustain the charge!

It was typical of Japanese practice that the constitution of the Japan Christian Church was supplemented by a double understanding concerning the episcopate. First, while the bishops were welcomed into the united body only as pastors, it was understood that no objection would be raised if they, being presbyters, were considered as exercising the office of bishop in their respective congregations. With such an understanding the bishops felt the more free to confirm members of their congregations, and one of them actually conducted an ordination, though the deacon concerned did not live long to exercise his office. Secondly, the bishops obtained a gentleman's agreement with the director of the united Church that opportunity should always be given for one or more of their number to take part in the ordinations of the united Church. Such an arrangement would, in time, have secured an episcopally ordained ministry for that Church. It is a significant fact that those on both sides of the division can be said to have shown a deep concern for the maintenance of episcopacy, although in very different ways.

The outstanding problem that awaits solution is that of the status of the seven men who were consecrated by the three bishops. The non-amalgamating bishops were surely right in maintaining that the

seven were not bishops of N.S.K.K. They had not been elected as required by the canons of that Church; their appointment had not obtained the consent of the House of Bishops; nor had they been given any diocesan jurisdiction. It followed that, should they be restored to the full fellowship of Nippon Sei Ko Kwai, it would be on the understanding that they exercised the office, not of bishops but of priests. Three of the seven have actually been restored on those terms; a fourth died before his colleagues sought restoration; of the remaining three only one is known to have insisted that he should be welcomed back as a bishop.

That the consecrations were irregular is generally conceded. Were they, further, invalid or valid? That is a problem which the Japanese House of Bishops must tackle sooner or later. While they claim that it is within their competence to decide the matter, they suggest the possibility of referring the problem to the Lambeth Conference as it is one which concerns the whole Anglican Communion. Over against the facts that three bishops took part in the consecration of the seven, and that they used the form provided in the Prayer Book have to be considered such factors as the lack of authorization, the failure to assign any jurisdiction and the private nature of the consecration. It is a nice problem for ecclesiastical experts, as there are particular features which must make it unique in the history of the Anglican Church.

Many a difficulty will, of course, be solved if those responsible are able to decide that the consecrations, although irregular, were valid. Then it will remain only to correct the irregularity as occasion may require. Thus, if any of the seven should eventually be elected as bishop, his election, its ratification and his enthronement would correct any previous irregularity, and no question of re-consecration, or of conditional consecration, would arise. If the confirmation administered by any of the seven should be called in question, acceptance of the validity of the consecration would leave no issue except that of the possible irregularity of the confirmation. Should that be questioned the matter might well be corrected by a declaration on the part of those so confirmed that they desire to be received into fellowship as full members of Nippon Sei Ko Kwai.

The Church in Japan has been reduced in numbers through the vicissitudes of war and impoverished by the destruction of property, by loss of funds and by abnormal inflation in the cost of living. It is a matter for profound regret that it should have been further weakened by this division. The resulting problems demand much thought for their solution just at a time when the Church should rather be devoting itself to its pastoral and evangelistic responsibilities. Yet we do well to give thanks that a measure of reconciliation has already been accomplished, and that the Church has felt called to launch an evangelistic campaign this year in spite of its poverty and weakness. If the mother Churches respond to the appeal for help in persons and means which has been made through the Commission they will have the privilege of sharing in the chastening and suffering of this small company of faithful men and women with hope that these may yield "the peaceable fruit of righteousness unto them which are exercised thereby."

# CHINESE CHRISTIAN EXPERIENCE AND THE MISSIONARY

By F. R. MYHILL\*

**A** RECENT study of the different types of Chinese Christian experience as revealed in literature available in English has suggested certain conclusions requiring further consideration by those interested in the future of missionary activity in China. The evidence to hand emphasizes the need for refusing to insist on definite patterns of experience to which the new convert is to be expected to conform. Some are young; others are old: with some the great change comes suddenly; with others the light dawns slowly and gradually. In many instances any attempt to single out a predominating factor will fail: in others we can isolate the outstanding "cause." Dissatisfaction with a former attitude to life; personal knowledge of the work of medical missions; the printed word apart from spoken interpretation; the apparently "chance" contact; a sense of sin, or fear of the unknown hereafter; life as experienced in a Christian school; a long-felt desire for a new faith—these are but some of the varied influences which have helped to bring individuals into the Christian experience.

The influence of Christian personality, manifested in divers ways, has been particularly strong, and it is important that we should not forget the implications of this on the negative side. The anti-Christian movement in China, so marked between 1922 and 1930, owed much to Marxism, nationalism, cynicism, intellectualism and the new spirit of scientific enquiry and analysis, but there was also the other-worldly and over-emotional emphasis in one part of the Christian movement, and the over-organization and lack of spontaneity and fellowship in another, and we must still ponder the saying attributed to Hu Shih by Stanley Jones: "If I believed one-tenth of what you Christians believe, I should be ten times more enthusiastic about it." Sometimes the power and personality of Christ can work freely through His agents, but all too often they must work despite them, and may have to combat the prejudice and suspicion they have aroused.

Before we attempt to set out the conclusions which seem to be involved, let us give heed to some comments of an outstanding Chinese Christian of the present time, Dr. T. C. Chao of Yenching University. He wrote: "The gate by which I gain admission is Jesus Himself," for there he found perfect goodness, and a personally achieved union of religion and ethic in both teaching and conduct. But he also said: "Only a deep personal experience saved me from being personally

\* The Rev. F. R. Myhill is a C.M.S. missionary who was in Hong Kong from 1938 to 1945.

alienated by the humiliations endured by missionary meetings." In 1928 he pointed out that many non-Christians, especially Confucianists, argued that good character and conduct can be attained through self-discipline and education. Thus Tai Chi Tao, once secretary to Sun Yat Sen, claimed that three things were needful to maintain Dr. Sun's Three Principles : "Intelligence, goodwill and courage bound together in action by one universal virtue, the virtue of sincerity : that which holds fast to the chosen good." T. C. Chao, however, stated : "The restlessness of the human soul will find Confucianism utterly inadequate to meet its deepest needs. It needs the mystery of salvation that comes to man from a source both internal and external to himself, and also the freedom that comes through self-abandonment, repentance, and acceptance of the grace of God Who forgives and strengthens." Christianity can provide a social gospel and living ethic, and can add to the intellectual approach to religion already existing in Confucianism, the institutional and mystical sides on which von Hügel laid stress.

Somewhat similarly three years later he wrote : "To Chinese scholars religion is not a definite system, either of thought or of activities. Rather it is an atmosphere of the mysterious in which the human being finds certain props to life as a supplement to the code of conduct which the sages have given and which men of culture have continuously upheld." (One is reminded of Lin Yu Tang in *The Importance of Living*.) Some therefore can see religion as all pervasive, or as possessing cultural value, but not needing all the strenuous extras of institutional Christianity. To some Christianity is also old—in the sense of out-of-date—and a relic of mediævalism. Any success the Church may have had was less as a strictly religious institution than as an influence embodied in its medical and educational activities. He also commented (in 1930) on the success which was attending those Christian sects which emphasized the miraculous and found room for what others have termed "superstitions." Factors he noted included the emptiness of heart and disturbance in life which leads to a desire for a tangible object of belief ; the audacity to be dogmatic about matters on which thoughtful people hesitate to make any final pronouncement ; the enjoyment of a type of "mystical fellowship" which affords satisfaction in moral and spiritual life ; and the sincerity and love which frequently accompanies the "superstition."

In 1938 T. C. Chao noted facts similar to those obtaining ten years before. Thus he saw that almost because of the necessity of making a social impact upon China the Church has become a Christian movement with far-reaching radii but with an often weakened centre. It had thereby become a vital factor in the life of the nation, but there had been a tendency, as a result, for endowments to be given to its educational or medical institutions rather than the building-up of the ministry, and there was a considerable amount of "Christianity" of a "diluted" kind (shown forth in public-spirited ethical living) quite outside the Churches. There were risks of "partisan loyalty to an unknown because unexplained tradition," and, partly because of the influence of Dewey, Russell, Trotsky and Marx, a real need for an educated Christian leadership, and a broad and deep religious pro-

gramme of worship and service, as well as attractive buildings. It was often the character of Jesus rather than His religion which attracted, and the modern Chinese Christian is often "at heart and in spirit a Confucianist under a different name." Yet (as he wrote in his paper on "Revelation" in the pre-Tambaram studies), man "yearns after God, groping in darkness, wilfully rebelling and pathetically yearning": and elsewhere he wrote: "A solitary man standing before ultimate reality, having intertwinings with the very source of the universe, taking what he has received from this divine and human fellowship and making it express itself through all human relationships—that is my experience of religion."

T. C. Chao has written so freely on topics very closely related to our subject that it has seemed right to make it clear that we can look at it through the eyes of the Chinese themselves, and to show that there is an abundance of material, in English, for others to work upon should the conclusions which follow seem mistaken.

In evaluating methods of evangelism we should note the part played by a mixed or completely non-religious motive in the mind of the enquirer. In the early days youths were attracted to the Mission School by the opportunity to learn the Chinese classics, and a student who later became a Bishop entered a Bible Class because he wanted to learn English. Similarly a young man, embittered because the district in which he lived had had to pay a heavy fine owing to the death of certain Roman Catholics, nevertheless went to call on an American missionary because he was attracted by the learning of the West. Campbell N. Moody is particularly interesting on this point, and we must make a further digression to consider his contribution. He worked for many years in Formosa amongst the Chinese population, especially those with little or no education, and was convinced that many approached Christianity for reasons which are invalid or not fully relevant. Thus one young man felt a distaste for the idea of having to kneel before the idols when he was married and so he turned to Christianity—and later became a preacher. Likewise a Buddhist priest found refuge in Christianity when he left Buddhism because of a conviction that it would be unfilial to allow his family to die out. Others might find no relief from adversity or sickness while worshipping their idols, and so would try the "new" religion. If their wishes were fulfilled they would either become nominal, lukewarm Christians, or progress to a higher stage. If their troubles continued they might return to their idols, or remain attached to the new faith because they found in it blessings other than the one they originally sought. C. N. Moody even says: "If they had known the Gospel as it is they would have rejected it."

He also noted how frequently the monotheistic message in itself sufficed: men would dare to break with idolatry long before they understood "the Word of the Cross," for which very few were ready at the beginning. He felt that the average missionary probably preached Christ too much, while the average Chinese convert preached him too little. Thus he quotes the case of an earnest Christian, formerly a great sinner, who preached for some six nights on Superstition, True Filial

Piety, Progress, and Freedom with very little mention of God and next to none of Jesus : and he reaches the important conclusion that "it prepares the way of the Lord and wins men and women who ultimately become eminent Christians."

He was much impressed by the contrast between the almost incredible wealth of apostolic thought and the poverty of the convert's faith : and said they find the New Testament a most difficult book, though noting also how "to a certain point spiritual truth may be apprehended by the intellect without becoming a revelation to the person who apprehends it." Interest in the life and death of Jesus is deficient, and he quotes an evangelist as saying to a missionary doctor : " You preach about Jesus, and they do not understand : I give them the Ten Commandments and they do understand." He noted the high standard of conduct attained by most candidates for baptism, and that very few relapsed into (e.g.) gambling or opium smoking : and yet it was "as if there dwelt in them a power which they themselves failed to comprehend." If asked "How does Christ save men ?" they tended to reply "By His almighty power"; and to the question "What did Christ come to do ?" would answer, "He came to teach us to worship God." They are not troubled by the sinfulness of sin, but only by its bad results, and we can but rarely accept the statement "my sins are very heavy" at its face value, since it almost invariably means "My troubles are very great."

Freytag would appear to agree with some of C. N. Moody's more important findings, for he writes : "The new takes the place formerly occupied by the old religion. It is a matter of assuring good fortune ; it is a doctrine which exhorts to virtue." The possibility that one may be placed in a position of sharp conflict with expediency is alien, and the idea that the Kingdom of God is the human betterment of the world is very lively, especially among the educated classes. The parables, and proverbial sayings, and the Sermon on the Mount (in a purely moral sense) are usually somewhat easily assimilated : and the Fourth Gospel, with its affinities to Buddhism, can gain a ready hearing. But there is less comprehension of the history, and of its importance. The Gospel is largely understood in terms of "doctrine," and Freytag even says that "it never occurs to the Christian to question the necessity and the possibility of adhering to the Confucian ethic." Like philosophy the message is often accepted as a "personal and private predilection"—with, presumably, an inevitable lack of any deep sense of responsibility. Yet he also recognizes that the history of Christianity in China, including the present day, is rich in genuine testimony.

These two authorities remind us of H. H. Farmer's comments on "Fulfilment" in the pre-Tambaram papers. He noted then how, in Christian experience, the sense of release and fulfilment may be separate from, or may go along with, a sense of judgment : and that the aspirations and longings of the heart may, in Christ, be negated, or fulfilled in unexpected ways ; or that latent, unsuspected, hopes may be called forth and receive satisfaction. The importance and relevance of these viewpoints is seen when we study the contemporary situation. It has frequently been noted in the last twenty years that in China individual

Christians, on the one hand, and "the Christian Movement" on the other, have progressed and have exercised considerable influence. The Church, however, has lagged behind. Yet the recent meetings in Geneva (February, 1946) have stressed the increasing Mission-consciousness in the older churches, and the increasing Church-consciousness in the Missions themselves: and the forward-looking supporter of missionary activity in China cannot afford to ignore this tendency since it may well contain the clue to the future. Let us remind ourselves, therefore, of David Paton's account of Christian work in the non-Christian Government Universities of China.

Such work was necessarily interdenominational, and converts were baptized into "the Church" as distinct from "the Christian movement" on the one hand, and the specific denominations on the other. This often meant a real testing-time in post-graduate days: a lack of congenial church services made lapses only too common. Also, "their interest tends to be how Christianity will stiffen their idealism, and how, thus stiffened, they may confront their problems and assist God's purpose: things excellent in themselves, but suggesting that God relies on us rather than we on Him." Retentive memory and traditional politeness can easily lead to the use of conventional religious "jargon" from which it would be unwise to assume an understanding and sharing of Pauline experience. Private Bible-study was widespread, and tended to take the place of private prayer and public worship. "The teacher is a traditionally honoured figure. The social worker has been accepted. The pastor has yet to arrive." In other words, the nature of the Church, "as a community of sinners in process of redemption, united not by education or social view but by a common allegiance, based on a common debt, to Jesus Christ," is not yet understood.

But—and C. N. Moody comes to mind—"to withhold Baptism is probably to remove the chance of growth into a profounder faith. (People would easily interpret this refusal as a reflection on their morals.)" Thus there is need for more intensive post-baptismal instruction; opportunities for evangelistic service; more information concerning the Church in China and other lands; and help to experience worship and fellowship at a deeper level. In this connection we may recall the work done at the special student church in Kunming, and activities like the Yenta Christian Fellowship, in which the member signed a pledge stating his purpose to learn more about Jesus and to follow Him accordingly. They had their own forms of worship, and received assistance from men like T. C. Chao who could help them to see the need for a reasonable interpretation of their own experience, and for something in the nature of a formulated theology as well as a social message for the Chinese people. It is noteworthy, too, that Freytag could remark that one of the most widely-read Chinese theological papers was the liturgical "Amethyst," with its links with T. T. Lew and the Yenching Worship Movement: it should no longer be possible for the foreign observer to conclude—as in the past—that Christian worship in China is less reverent and orderly than in India or Japan.

In conclusion, a few suggestions may be offered as to some of the more important matters arising from this brief survey. There would seem to be a need for further examination of the points raised by Campbell N. Moody. For our present purpose it has been necessary to ignore the scholarly use he made of Early Church History, but his treatment of that material merits careful study: nor would it be unreasonable to suggest that his whole thesis has a relevance for post-war Europe as well as for China. As a reviewer of *The Mind of Early Converts* notes, Moody does not himself offer us a clear-cut answer to his own questions; and two at least demand attention. Does the convert normally have to pass through the stage of "Law" before reaching and appreciating that of "Grace"? If so, inasmuch as Moody was certain that there "is nothing in the Chinese mind to make the ideas of Paul and Augustine and Calvin impossible for him," how can he be prevented from settling down into a state of "Evangelical Legalism"?

There must be a clear realization of the gap between the highly educated Chinese Christian and his semi-literate "brother in Christ." Taken alongside the cleavage between missions with a "fundamentalist" and "modernist" outlook (stronger probably in U.S.A. than in Britain, and American missions preponderate in the Far East), it sets a problem well-nigh worse than that of denominationalism. Thus in 1931 an American, P. G. Hayes, wrote an illuminating article on "The Virgin Birth in modern Chinese Thought"; he claimed that while 90 per cent. of the Christian community accepted the belief uncritically, very many in the remaining 10 per cent. regarded it as irrelevant: many rejected it, and scarcely any troubled to examine it critically, or made a full and careful defence of it. We also find personalities like Dr. John Sung who was very outspoken and critical of other Christian leaders, but who admittedly challenged people to deeper spiritual living, preached effectively, and gave the more thorough Bible teaching which has often been lacking. This difficulty may only exist in a more extreme form than in the West, and may diminish with the spread of education, but it must remain a matter of deep concern for many years.

Then there is the danger of failing to recognize that the present welcoming attitude towards missions is composed of very mixed qualities. The Chinese are able to see that the Christian community can give much valuable help in reconstruction, in promoting literacy and hygiene, and in other aspects of social welfare—but the more specifically religious element has little appeal for many of them. This is not to suggest that they are alone in possessing this characteristic, but, being pre-eminently a practical people, they are opportunist, ready to utilize the Christian movement, not for purely selfish reasons, but for national ends that tend to ignore the immaterial. But our findings would not indicate that this was a reason for refusing the welcome—we, too, are opportunists, and know that it may prove to be a way of bringing deeply-rooted spiritual needs to consciousness, and then to satisfaction: but insight into the underlying motives is necessary to prevent disappointment and despair. A Chinese Christian in recounting the benefits the Gospel had brought him went so far as to say that if such results did come from superstition he would prefer to keep "this

harmless but most helpful kind of superstition." We may conjecture that the conception of religion as "useful illusion" has a ready appeal for the Chinese mind. But, as always, we must not go to the other extreme. Pickett, thinking of India, noted that the appeal for an alliance of all "religious forces" against "secularism" is a double-edged weapon. No movement is entirely evil, and "secularism" or "humanism" is no exception, quite apart from the multiplicity of definitions; and, as Pickett remarked, it may be much more akin to the Christian outlook in spirit and in programme than the so-called "religion" with which we are asked to join forces.

Finally, a comment on the contribution of the missionary. More than ever he is to be a "fellow-worker" with his Chinese colleagues. In 1932 an American lady could say, "We have heard certain missionaries on the field say, 'But you cannot trust the Chinese,'" and felt forced to add, "If they cannot trust the Chinese, they have no right to be there in the name of Christ." That stage is passing: it is widely realized that such an attitude was even more a failure to trust God than to trust man. The role of the missionary is seen to be akin to that of "liaison officer": he helps to bring the experience of the world-wide Church, present and past, to the new local Church. This would appear to be his main contribution, on lines more inclusive and sounder than the older type of evangelistic campaign. The claim is the same: "Our message is Jesus Christ"—but content and depth are given to that phrase which can be meaningless left in isolation, and there is full scope for that personal influence, the importance of which has been so repeatedly emphasized. In the words of T. C. Chao, he "should seek to help Chinese young people to see what the Church has meant in other lands, its highest ideals, and its best achievements."

---

## LITERATURE IN SOUTH AFRICA

A very important work has been carried out by the Community of the Resurrection in South Africa through the publication of literature for the native public, at a price which those for whom the press catered could afford. Unfortunately at the end of 1945, through the loss of the European printer and through general staffing difficulties, the press had to close down.

The printed word has an ever increasing part to play in the evangelization of Africa, as her people become literate; and there are other, non-Christian movements, in the field which are fully alive to this fact.

The Community feel it imperative to re-commence issuing publications and have appealed for the help of a European manager, capable of running the business side of the press, competent to train apprentices, and work in the press himself. It is to be hoped that there may be someone with the necessary qualifications who is willing to do this work in the Mission field.

# MORAL WELFARE WORK IN A MISSION AREA

By IRENE C. BALMFORTH\*

**T**O state that Moral Welfare Work is Missionary work is a plain truth, wherever it is carried on and whatever the colour of skin of those for whom it is done, but Moral Welfare Work, and particularly the educational side, is not so generally accepted, or understood, by those living in Mission areas, either by the general European community or by those actively connected with Native Mission work.

One wonders why this should be so until attention is turned to much of the work that is going on in the Home country. Apart from those serving on Moral Welfare Committees, and perhaps their friends and a comparatively few other Christian people, the work of Moral Welfare is little known and the real reasons contributing to its necessity only vaguely understood by the average person.

What is the scope of Moral Welfare work? To provide for the girls "in trouble"? Yes, but it is very much more than that! No Moral Welfare Committee or Association can be content with mere "Ambulance" work, and in these days the material side is very much more easily done, owing to the far greater facilities provided by the Local Authorities, through their Maternity and Child Welfare activities, for the expectant mother and her child. Christians cannot, however, ignore the spiritual side of the work, which is of primary importance and which has a very far-reaching influence; there are, of course, some Hostels provided by the Local Authorities where there is a definite Christian influence, and there are also some convinced Christians among the Social Workers for the Local Authorities, whose influence is felt in no uncertain way; and many of the Church Hostels and Homes are receiving welcome and helpful grants towards maintenance from Local Authorities which have made a great difference to their activities.

But—the provision of a Shelter for the Unmarried Mother (and later) her child, is *not* the whole of Moral Welfare Work. There are also the fathers of the illegitimate child to be helped; the wayward and difficult adolescents; the problem children; the misfits at home and at work; those in matrimonial difficulties. There are many and various revelent problems, which are frequently brought first to the Moral Welfare worker, both in England and elsewhere, and although in the larger centres, by co-operation with other Social Workers, many of these problems can be dealt with by the appropriate people, this is not so in smaller and less developed areas. In addition to this, there is a large field for educational work, among those serving on Committees and their fellow adults, and also among the younger members

\* Miss Balmforth was in charge of Moral Welfare Work in Southern Rhodesia and also was Superintendent of the Girls' Home in Bulawayo.

of the community from the early 'teen-ages through adolescence to the pre-marriage group—education as to the way to live with others, in families and in community, right relationships, etc. It will be found that the general public are by no means conversant with the real problems of life, their causes and the reasons for the various breakdowns, the methods of approach and subsequent action of the Moral Welfare Worker.

And all this is true to a greater or lesser extent in every country and among all races, creeds and colours, and especially so in those countries with a heterogeneous population, including Europeans, where the Christian Missionary is at work.

By 1935, the Bishop of Southern Rhodesia had persuaded a certain number of people in the Colony that Moral Welfare Work was essential, and with a certain amount of Government support and financial assistance from the Beit Trustees (those splendid friends of Southern Africa) a small house, Beit Cottage, was rented and two trained workers secured from England and two years' experimental work commenced. Within twelve months those seeking admission had far exceeded the accommodation and in December, 1937, at the close of the experimental period, the need having been fully proved, a larger house was purchased with the help of grants from the Government and the Beit Trustees, a donation of £500 from a friend and various voluntary contributions, totalling in all some £2,300. And so, St. Clare's, Bulawayo, came into existence.

European girls of every class, creed and nationality have been admitted, many expectant mothers, some delinquents, some who were beyond control of their parents, and some needing purely preventive and protective care. The expectant mothers undertook to remain until their child was one year old, in order to give the baby a really good start in life and to rehabilitate the mother. War conditions have occasioned a modification and the period is now rather shortened, according to the development of mother and babe and her capacity to support herself and the child. The majority of the other girls came, and still come, for two years, or until they reach the age of sixteen years, usually on a Magistrate's Order, but sometimes voluntarily.

The policy of the work is on fairly broad lines, a girl's need being her qualification for admission. The Chapel (a largish room, lately extended some 16 feet into the garden) in the centre of the house is the central pivot, every girl attending morning and evening prayers of her own volition. Definite non-Anglicans attend the services of their own Church on Sundays whenever possible, and their own Priests or Ministers give them instruction. The Chapel is used twice each month for the District Services of Holy Communion and Evensong, and the majority of the girls attend these services voluntarily and appreciate all the help given them in the Chapel. Many girls have been prepared for Confirmation and have valued enormously the opportunity of regular Communions and Sacramental Confession.

The daily routine includes all the household duties, including washing of personal clothing and table linen, various gardening activities and the care of poultry, the only native labour employed being one garden

"boy" whose work includes chopping of wood for the boiler fire and clearance of drains as well as the heavier garden tasks. To girls whose lives have previously been lived in surroundings, however poor, where native "boys" do all the "chores" this is something of a revolution, but they usually learn to enjoy their work and take a pride in doing it well. A majority of the girls coming to the Home have, for various reasons, had a somewhat spasmodic and unsatisfactory education. Distance from schools, lack of understanding of the need for regular attendance, inability to assimilate what they might have learned, have all contributed to this situation and this has been met in various ways.

In the earlier days—1936–1939—voluntary teachers were available, some in the evenings after teaching in the Government Schools in the daytime and others, women of leisure whose pre-marriage life had given them a specific training, who together with the three members of Staff made as comprehensive a programme as possible, to fill in the gaps and try to give some training which would help towards remunerative employment later on. With the advent of the War, the voluntary teachers were all needed to do full-time war work, and the Staff were left to carry on as best they could, with a certain amount of help from the British Red Cross in the shape of First Aid and Home Nursing Classes. A retired teacher came to the rescue for first one and then two, three and four girls, who at fourteen plus could hardly read or write their own names. Through this effort, an appeal was made to the Government for financial assistance, and in course of time they agreed to pay a qualified teacher for a certain number of hours per week, if a syllabus were agreed upon and the Committee could supplement the payment. In spite of many difficulties, a teacher was secured and since 1943 the girls have had regular and definite hours of school work, supplemented by handicrafts, dressmaking, singing and other leisure-time occupations, all of which have been thoroughly enjoyed, in addition to the fulfilment of the daily chores.

Every effort has been made to give each girl training for employable work for which she had a special aptitude: some were given Clerical and Secretarial training, others Nursing in General or Children's Hospitals, some Hairdressing, some Dressmaking, and some as Assistant Dieticians; some girls have served in the Forces and a few have become Nursery Nurses and Mothers' Helps, but the number really suited for this latter useful and vocational work has always been small.

A noticeable feature has been the gradual change of attitude on the part of the girls in the Home to the African Native and to the Coloured People. The fact that no "boys" are employed in the house is quite a surprise to them at first, but it has been proved that a nucleus of girls are going out from St. Clare's (whom we hope will eventually become good wives and mothers) with a really enlightened and Christian attitude towards those who may be their servants, but are also their brothers.

In 1942, after somewhat protracted negotiations, the Government agreed to do something about the general social welfare of the young women and girls of the Colony, and the Superintendent of the Home

was seconded, part-time, to the Government service, to do this work in the Matabeleland area of the Colony, the other part of her time being occupied with the After-Care and Outdoor Moral Welfare work in the Diocese generally, the Home being carried on by her then Assistant, who still remains as Superintendent, having served over ten years. Unfortunately, after two and a half years this Worker was obliged, for family reasons, to resign and the Government's work was divorced from the Church's Moral Welfare work. Another Worker has recently gone out to S. Rhodesia to take up the threads of the After-Care and Outdoor Work, and it seems that she will be very fully occupied.

During the eleven years which have elapsed since Beit Cottage was opened, some 160 girls have passed through the Home; many are happily married and some are in professions—one a Sister in a large County Council Hospital in Southern England; many are still in touch with the Staff and look back on the period which they spent in the Home—Beit Cottage and/or St. Clare's—as the time of opportunity in their lives, when they learnt to put first things first and to re-value themselves. Many other girls have also been helped for whom residence in the Home was not essential.

The goodwill of the greater number of the Europeans in the Colony has been won, and there are bodies of "Friends" in all the larger places whose help is of real value. The co-operation of the Government has been of undoubted assistance, and it is hoped that this will be continued and possibly increased as there is no doubt of the need for and the place filled by the Home, and Moral Welfare Work generally, in the Colony. It is very desirable that the Rescue—as represented by the Mother and Baby side—should be separated from the more purely Preventive and Training side of the work among (generally speaking) the younger girls. There is also the hope that one day the Church may be able to provide a Home for the Coloured girls in similar difficulties! So far the Committee, through the Outdoor Work, have done all they can to assist the Coloured people, but the establishment of their own Home would be an undoubted blessing for which we must pray and hope.

Moral Welfare Work everywhere is confronted by many, many difficulties and not least by the loosening of moral standards, for which the War is partly responsible, though there is no doubt that the decay had already set in prior to September, 1939. Those who believe in the Christian standards and the sacredness of human personality will realize that the work of Moral Welfare must go on, but only if the "ambulance" and palliative side is strongly backed by an enlightened educational programme can we hope to see a re-stating and re-living of Christian moral standards, with all that this will bring of truth, beauty and goodness into lives which must otherwise be sordid and drab.

# THE CHURCH IN NIGERIA

*The Country, and the Place of Christianity in it.*

By the RT. REV. BISHOP B. LASBREY\*

**N**IGERIA is a West African country of over twenty million inhabitants, consisting of Northern and Southern Provinces, about equal in population, but differing greatly in race and religion, in language and occupation, even in customs and clothing. It is to Southern Nigeria that this article refers, where the Church is strongly established; and more particularly to the Niger Diocese which contains about half of the population of Southern Nigeria. The older Diocese, that of Lagos, includes both the other half of Southern—and almost all of Northern—Nigeria, which is chiefly Mohammedan. Besides the Anglican Church, which is the largest in Nigeria, the Roman Catholics have strong Missions and also the Methodists, the Church of Scotland, the Baptists and other smaller Societies. With all the non-Roman bodies the Anglican Church works in close co-operation, and in the Niger Diocese each of the non-Roman missions has its separate sphere. It is probable that in Southern Nigeria one in every eight or nine persons is a professing Christian, though it is difficult to make any accurate estimate.

## THE SPREAD OF THE CHURCH

This has been remarkable during the twentieth century and more particularly during the last twenty years. Throughout Southern Nigeria almost every village has its Church and Christian community: in larger villages which sometimes spread over a considerable area there may be two or three Anglican churches and one or two Roman Catholic Churches. There are great numbers of schools, and Christian Institutions of various descriptions are dotted about the country.

The figures for the Niger Diocese in 1900 and 1945 are as follows:

*Total of registered Church Members—1900, 1,730; 1945, 214,984.  
Communicants—1900, 313; 1945, 39,721.*

*African Workers (Clergy, Catechists, School Teachers, etc.)—1900, 112; 1945, 4,331.*

*School Children in Anglican Schools—1900, 721; 1945, 85,676.*

*Native Contributions—1900 (no record, perhaps about £250); 1945, £164,396 (of this £30,931 was given in Government grants).*

The figures for the Lagos Diocese are approximately the same.

Numbers tell nothing of the real quality of the Christianity, but they show its extent and are an indication of the zeal of the members to spread their faith.

## THE GOVERNMENT AND ORGANIZATION OF THE CHURCH

The Church is divided into districts, each containing from twenty-five to sixty-five churches, all with their Church Committees. Over

\* The Rt. Rev. Bishop Lasbrey was a C.M.S. missionary in Nigeria and was Bishop on the Niger from 1922 to 1945.

each district there is a Superintendent Priest assisted by one or possibly two other clergy with a catechist teacher in every place. Representatives of all churches in a district meet half-yearly for business—evangelistic, educational and financial. There are, next, four Archdeaconries of about thirteen districts each, which co-ordinate the work of the districts in their area, have their own Education Boards, Location Committees, and so on. Over all is the Synod where, under the Chairmanship of the Bishop, gather the clergy, delegates of all districts, and a few nominated members to represent different interests. This is the great event of the year, and is a strong unifying force. In the Niger Synod, for instance, there are Ibos, Ijaws, Urhobos, Isokos and Europeans all met together; there are professional men, both Africans and Europeans, such as barristers, doctors, schoolmasters and Government officials; there are Chiefs of town and village; there are traders and simple farmers; probably there is no other gathering in Nigeria apart from these Church Synods where so varied a cross-section of the community meets together to discuss matters of common interest on equal terms. It has undoubtedly helped largely to unify the Church and has probably had no little influence in helping to unify the country. Apart from its customary business and reports, each Synod usually discusses one important subject affecting its own life and also one subject of wider concern to the spiritual and moral welfare of the whole country. It is in a sense the voice of the Church, and the Church seeks to act on the conscience of the country. The Synod, of course, does not trespass on the spiritual authority of the Bishop.

#### THE SCOPE OF THE CHURCH

It has always been the conviction of the Church in Nigeria that it is the function of Christianity to enter into every department of life and to show how *all* life may be fuller, purer and more satisfying, and that, behind every legitimate activity and every grace of life, must be the Spirit and Grace of Christ. Its aim, therefore, is not merely to cover all areas of land, but also to permeate into every area of living. So besides the evangelistic and pastoral work, which of course must always be the main work and the backbone of everything else, there are four lines of activity which should be mentioned.

1. The greatest interest of Nigeria for several years past has been education. Long ago the intelligent Nigerian came to the conclusion that the secret of white men's power and progress lay in their education, and he determined that he would have it for his children. So the rush to school began and continues with ever-increasing momentum. Every efficient school has its waiting list. The number of schools is limited only by the number of teachers available. Secondary schools are in tremendous demand, and West Africa is on the verge of having its own University: 90 per cent. of the education of all grades is in the hands of the Christian Churches of which the Anglican has the largest share. The Commission on Higher Education in West Africa sent out from England in 1943, consisting of some of the best-known educationalists of the present day, says in its Report: "It is a very remarkable thing that even to-day if the educational institutions

conducted and supervised by religious bodies were suddenly to vanish, the greater part of education in West Africa would practically disappear." It is thanks to this influence that we find those who have reached the highest posts in the land are in the majority of cases strong Christian men, and in there lies the hope of the country. Sir B. Bourdillon, the last Governor, says in his book, *The Future of the Colonies*: "If religion is taken away from the education of Africa it will not be merely a disaster, it will be a crime."

2. The Church also had its hand in medical work, and its chief hospital is one of the largest and certainly the most popular in the country. It specializes in maternity work, and has established up and down the country maternity centres connected with Churches, and under the charge of midwives trained at the Central Hospital. The Leper Settlement, which is now a co-operative enterprise of Church and Government, must be one of the largest in the world, having over 1,300 lepers resident at it, and at its clinics in strategic positions in the same province about 12,000 sufferers from the disease are receiving regular treatment. It has its churches and its schools and all sorts of social activities as well as elaborate organization to follow up those discharged as cured or symptom-free.

3. Next, the spread of education and the efforts towards general literacy have begun to create a demand for literature, and at present far the largest agency for the sale, circulation and provision of literature in Nigeria is what is known by the somewhat prosaic title of the C.M.S. Bookshop which, with its fifty or sixty branches up and down the country, its printing presses, its colporteurs, its social work and other means, plays a very large part in the control of literature throughout the land. Imagine the influence which may be wielded if, as the country becomes literate, the literature ready to be put into its hands is mainly of a Christian character. One great need of the day in Nigeria is for a Christian newspaper to present the news of the world and the news of the country from a Christian point of view, and an enterprising Christian journalist would before long find a field for Christian influence of surpassing importance.

4. One result of education in the villages is that nearly all boys finishing school go off to the various townships for more lucrative employment than they can find at home. The young people left in villages are therefore non-Christian, which is very serious for the churches, and it is not very often now that new members are won for the Church from the adult population. Yet the main industry of Nigeria is agriculture, and it is vital that the Church should reach and influence the ordinary peasant farmer more than she does. Further, the land is rapidly deteriorating through wasteful methods of cultivation, and though erosion in a country of frequent tornadoes. If unchecked, this will have very grave consequences. The Church, therefore, concluded that in order to reach and help the villagers, it must show a deep concern in the occupation which is the life and main interest of the majority, and which can in itself be a natural means of leading a man to a true knowledge of the God of all the earth.

Agricultural missionaries have therefore been employed; every

school of any importance has its farm where good methods of agriculture are taught ; people are instructed as to how to check erosion ; agricultural courses are provided for teachers ; care is taken to see that church compounds are an example to the villages in which they are situated, and all the while endeavours are made to point people to Christ, the Giver of all good Life. This department of work has only been in existence a few years, but already it is beginning to yield real results.

These are some of the areas of life which the Church tries to reach.

### THE DANGERS OF THE CHURCH

With the greatly increased membership there is the constant danger of the inclusion of many nominal Christians without any deep convictions or real experience of faith. It is realized that, as has been said, each generation of Christians needs evangelizing afresh. *Again*, the necessity of self-support—as far as the churches and schools are concerned—puts a very heavy burden on clergy and all workers in a country which, though there is little actual want in it, is very poor in money ; and there is a tendency to be so wrapped up in the task of raising the necessary funds as to neglect evangelistic work and to crowd out spiritual efforts outside of the customary services and meetings. *Also*, in a land where Christian standards of purity were quite unknown before the advent of Christianity and where tradition and surroundings encourage a very loose sexual morality, there is the ever-present danger of relaxing the requirements of Church membership and of overlooking or excusing breaches of the moral laws of Christ. *Again*, at the present time, there is a danger that the rising tide of nationalism, which deprecates and in some quarters even revolts against anything that savours to “national” leaders of foreign and particularly of British origin, may sweep away some of the vigorous youth of the country from the influence of the Church which is sometimes suspected or alleged by its opponents to be a foreign Institution alien to the spirit of Africa.

### NEEDS

Apart from the continual need of prayer and interest and fellowship with a young struggling Church, there are just now two pressing needs. *The first* is the need of strong Christian men and women from this country, especially perhaps for teaching and training work in secondary schools and training colleges. A new nation is in the making : the leaders of to-morrow are in the secondary schools of to-day ; these schools are largely in the hands of the Christian Church, and there being few of them they are able to pick their scholars carefully. At present almost anyone who goes through one is likely to occupy a position of importance, and some—positions of great importance. Therefore the influences under which they are while at school may mould to no small extent the national life of the time to come.

*The second* is for sympathy, friendship and encouragement for the large numbers of African young men now at British Universities, who are really the Key men of Nigeria’s future. They will go back carrying away impressions which they will not hesitate to pass on, and what

the nature of those impressions is depends a good deal on the sort of places they visit, houses they stay in, friendships they form, while here.

We can, of course, no longer look on W. Africa as a very backward and primitive country, which cannot count in the world to-day—it is moving forward as rapidly as any country in the world; it means to fit itself to take its place amongst—and to make its contribution to the nations of the earth—and it is of account for the future of mankind that its contribution should be a Christian one—for peace, not for strife; for spiritual and not merely material welfare.

### COLOUR-PREDUDICE

*Statement made by the Bishops of the Province of South Africa*

We affirm that the effect of colour-prejudice is cruel, wasteful and dangerous; cruel, for it deprives those who are its victims of the opportunity of making full use of their capacities and talents, and so causes frustration and despair; wasteful, for it deprives the community of the skill of many which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one section of the community to another, creates fierce and ever-increasing resentment with results no one can foresee.

*From "Cape to Zambesi"—November, 1946.*

*Report of Southern Rhodesian Diocesan Missionary Conference for 1946*

For the present, of course, the African is not able to fight his own battles with Government, though he is able to take more and more responsibility in the local church, and so it remains one of the duties of the Missionary Conference to point to actual or threatened infringements of the rights, liberties or opportunities of the African. Conference was not disposed to make any protest without careful thought, and some matters were referred back for further discussion, for instance, the new Native Labour Bill, certain consequences of the Native Urban Areas Act, and the older grievances presented by the Industrial Conciliation Act. But a strong resolution was passed against any infringement of the African's right to be put on the Common Voters' Roll, and this was passed the more emphatically because of the present distrust of any scheme for the communal representation of Africans by specially chosen members. There was strong criticism of the continual making of new technical offences for Africans, and the requirement of more and more passes, and the infliction of more and more fines out of all proportion to the fines levelled on European offenders. It was pointed out that Africans of good character are committed to prison for purely technical offences, and are there brought into contact with real criminals, and it was pointed out, too, that the treatment of Africans in prisons was in no sense remedial, but rather the reverse. Conference welcomed the Government's suggestion of establishing a Home for African delinquents, and pledged its co-operation.

*From "The Link"—October, 1946.*

# THE DIOCESE OF GIBRALTAR—ITS PROBLEMS AND NEEDS

By the RT. REV. H. J. BUXTON\*

**T**HREE is talk at the present time of the Conversion of England. The Report on this subject has given us food for anxious reflection. Most of the factors in the situation at home are reflected and reproduced among British people abroad. We are here concerned with the work of a Diocese of our Church in Southern Europe and the Near East. The area covered extends from Lisbon in the West to the Black Sea and the Caspian in the East. Lapped by the Mediterranean waters are also the two fortresses—Gibraltar, the See-City, and the Island of Malta. Our commission is to strengthen our brethren in the Faith and to carry the Gospel. And, as far as we can, we are to maintain the Christian tradition of Europe upon which its culture and institutions have been built. “Our Threatened Values” is no idle title to-day. Throughout the territory of the Diocese we have contact with Christians of the sister Churches—Roman Catholic, Orthodox and Reformed. More of this later.

## GIBRALTAR

Everyone is familiar with the part played by Gibraltar and Malta in the War. The two fortresses were vital links in the slender chain of communications between the Homeland and the Middle East during the years 1941, 1942, 1943 and 1944. In spite of cramped space, air pockets over the Rock, and frequent fogs, Gibraltar became our most important centre for air transport. This is astonishing when one recalls that in 1939 there was not even an air strip in Gibraltar. The only flat space we possessed was used as a Racecourse, of which the Judge's Box was converted into a Control Tower for the landing and take-off of bombers. In order to give this aerodrome a minimum of security for the take-off it was necessary to extend its length by 800 yards. Two million tons of rock were brought from the tunnels in Gibraltar and dumped into the sea to form a pier for the extension of the runway. Along with the operation an underground city was formed inside the Rocks with roadways and railways, shops and hospitals, subterranean lakes of water and petrol. Supplies and munitions were provided sufficient for whole fleets and for the Merchant Navy. The above will explain the evacuation of 18,000 civilians and the tens of thousands of men in and out of the Rock during 1940-1944.

At Gibraltar we have a Cathedral: not much more. We have no Hall, Social Centre or meeting place; no residence for the clergy. It is desperately important to provide these necessary “tools” for the future. While the King's Chapel and the South Barracks accommodate

\* The Rt. Rev. H. J. Buxton has been Bishop of Gibraltar since 1933.

the military, Holy Trinity Cathedral is the Naval church. The great pastoral work of Dean Knight-Adkin, both before and during the earlier stages of the War, will surely be written large in the history of the Diocese. For men of the Merchant Navy Canon James Johnston and his colleagues did noble service too, attending to both the spiritual and material needs of the men. This work is now carried on by the Rev. H. F. T. Blowey, O.B.E.

At a critical period—1943—Dean Ashley Brown arrived. Quickly he saw the possibilities latent in the situation and backed by the two Naval Chaplains, by the Trustees, by Mr. Norton Amor and other helpers, he launched a vigorous campaign for the rights and dignity of our Church in Gibraltar. At the same time we made preliminary plans for the Cathedral Buildings extension, plans which were later defined in the Appeal of November, 1944. At the present time Dean George Nason holds office and, for lack of better accommodation, is putting up a temporary hall on the terrace near the Cathedral. I quote from the late Dean :

"The domiciled community, including a few English business people and about 1,200 Gibraltarians, is in all a parish of about 2,000 people. (The total population of Gibraltarians is about 18,000.) Through Mixed Marriages practically all the domiciled community of position and wealth has become Roman Catholic. The character of the indigenous population is Latin—Italian and Spanish. The latter provides the mother tongue. As in Spain, the working classes, though nominally Roman Catholic, tend to sit loosely to their allegiance and a large proportion of our nominal Anglicans have been married to Roman Catholics in the Anglican Church, will be buried by the Church of England, and have brought up their children as nominal Anglicans after baptism by an Anglican priest. But the proportion of these who attend Church is pitifully small. The decline during the past thirty years in effective Church membership may safely be attributed to 'Mixed Marriages' and the prevalence, in the not far distant past, of an unimaginative Protestantism which has completely failed to appeal to the Latin strain in the majority of the cathedral congregation, who are at the same time contented to describe themselves simply as Protestants. The remedy would not be in adopting Roman methods, but in maintaining a sound English presentation of the Catholic Faith with definite doctrinal teaching and an austere but dignified and beautiful ceremonial."

As to Education in Gibraltar, the somewhat unsatisfactory education of the past has been completely in the hands of the Roman Church, with the exception of a small school belonging to the Church of England of a preparatory nature, though taking some girls to a higher standard. But a new beginning will be made. Education in the future will be State-controlled, though the Roman Catholic Church will generally own the school and provide the teaching personnel. Such schools have been temporarily re-opened and the right of the Anglican clergy established for entry to teach Anglican children. A State Director of Education has been appointed. There will be an Advisory Board to which the Roman Catholic Bishop, and the Anglican Dean will belong. In addition to these Roman schools, there will be a school for non-Roman children, State-maintained, with the Dean as Chairman, an agreed syllabus for religious teaching and right of access for denominational teachers.

## MALTA

Malta became a fiery thorn in the side of Rommel's communications. An astonishing variety of offensives issued from this little island—by air, by sea, by submarine. The convoy battles of 1942 were frightfully costly, but they proved once again the desperate heroism of British forces, and they saved the island. St. Paul's Pro-Cathedral was built at a cost of £20,000, the entire sum being defrayed by H.M. Queen Adelaide, widow of King William IV, for the use of the Navy, Army and civilian Church of England population in Malta. English Church people provided the organ and essential furnishing at a further cost of more than £10,000. Her Majesty handed over the building to the Government, having received from the latter a promise that a stipend and house allowance would be provided for the Civil Chaplain in Charge, the Government also accepting responsibility for the maintenance of the Cathedral Fabric. This promise was confirmed by Royal Letters Patent. But in 1895 this undertaking was terminated at the request of the local Government with the concurrence of H.M. Secretary of State for the Colonies. Since that date no Government assistance whatever has been given towards upkeep.

Those who know Cairo as well as Gibraltar and Malta can realize how we are hampered by lack of equipment in both places. One of the first to sign our Appeal was General Eisenhower, who was in Gibraltar to plan the North Africa landings and who was later in Malta to direct the landings in Sicily and South Italy. Another name we are proud to have supporting our Appeal is that of the great Admiral Lord Cunningham, lately First Sea Lord. Two former Governors, General Godley for Gibraltar and General Dobbie for Malta, also signed. One of the last acts of Archbishop Temple was to sign the Appeal, and this has been endorsed by his successor, the present Archbishop of Canterbury. In view of our marvellous deliverance, we owe a big debt to these two Fortresses and as an expression of this feeling there is a widespread desire to provide the two Anglican Cathedrals with the equipment they need for their mission and witness among our people who may be serving or resident in one or other of these places in the years to come.

## A GLANCE AT THE PAST\*

From about A.D. 1500 onwards there were numbers of British people settled in South Europe and the Levant. These fall into several groups; there were the early British trading communities established in centres between Portugal and the Black Sea, and there were also British "personnel" with their families attached to our Embassies and Consulates. Attention was paid to the spiritual needs of both of these. It was recognized that British folk settled abroad had the right to Christian privileges—and to the services of their own clergy for worship and religious instruction such as they enjoyed at home. Some Chaplains were maintained by the Levant Company, while others were provided by the Embassies and Consulates. For instance, Sir Edward Barton

\* See Bishop Knight, *History of the Diocese of Gibraltar*, and Ven. J. H. Sharp *A Hundred Years*.

was the first British Ambassador at the Ottoman capital in 1581, and from this time onwards it became usual for the Embassy to have its Chaplain. To-day, in the Embassy Chapel is a headstone from the grave of one of them, inscribed with the name of the Rev. Thomas King who died on October 15th, 1618. At Oporto, at Smyrna there were "Factory Chaplains." From early days the jurisdiction of the Bishop of London over English congregations abroad was fully recognized. This rested upon long-established custom. It was again confirmed by an Order in Council dated 1st October, 1633. In the eighteenth century it became inadequate. Thus early in the nineteenth century the provision of new Bishoprics for the Colonies became pressing—overdue. By this time already America had several Bishoprics and Canada had two—Quebec and Nova Scotia. Between 1800 and 1842 nine new Colonial Dioceses were established—in Canada, the West Indies and the Mediterranean. Four more were provided for India—one for Shanghai, two for Australia and Tasmania, and one for New Zealand (see the map in *Christian History in the Making*, by Canon J. McLeod Campbell). The Diocese of Gibraltar was established in 1842.

Another important section of British men abroad is not forgotten by the Diocese; that is the officers and seamen of the Merchant Navy calling at ports in the Mediterranean. From early days special attention has been given to these men, and Clubs or Institutes have been provided in the larger Ports with either a Chaplain or a Lay Manager from the Mediterranean Mission to Seamen. There has been hitherto no mention of the Forces. Why? Ministrations to the Forces are not part of the responsibilities of the Diocese. Chaplains to the Forces are provided by the Admiralty, the War Office and, in modern times, the Air Ministry, and hold the licence of the Archbishop of Canterbury. But it should be added that the closest co-operation has been built up and is maintained between the clergy of the Diocese and the padres with the Forces. Over and over again we find throughout the last century mutual help, and conferences were held between the two groups of clergy. Since 1939, co-operation has been less formal and more active than ever before. It may be further asked whether there have been—or are—Anglican Missions in the Diocese. The S.P.G. was founded with the primary purpose of serving our own people in the British Colonies overseas, proceeding on the principle of keeping our own people Christian so that they might be witnesses to the Faith and to Christian standards of conduct among non-Christians. It is true that efforts were made to promote Christian teaching among Moslems, but, generally speaking, the S.P.G. did not advance beyond its primary purpose. On the other hand we have had the admirable work of the Church Mission to Jews both in North Africa and also in Rumania where, until the war, important schools both for boys and girls were maintained at Bukarest. Since 1938, North Africa has been an independent Diocese.

#### EUROPE : OUR EXTERNAL RELATIONS

Up to this point we have dealt with the pastoral functions of the Diocese, but it is necessary to emphasize the fact of the new contacts which have come about in recent years. Thousands of our men have

been landed in war-stricken Europe, in Greece, in Italy, in France and in every part of the Continent. They have been confronted with Christians of other Churches, in particular Greek Orthodox, Roman Catholic, Lutheran and Reformed Churches. They have seen the lovely churches and hallowed shrines of Southern Europe. They have seen the worship and devotion of our fellow-Christians of other loyalties. In view of these war-time contacts many of our men have asked for literature explaining the status and position of the English Church. My office at 35, Great Peter Street, S.W.1, is always glad to supply a list of books. I am conscious of one obvious and regrettable omission. This is a simple instruction to give to our men abroad concerning the vexed question of Mixed Marriages, i.e. a marriage between one party, C. of E. and the other party, Roman Catholic. Members of the Church of England are too complacent about the cruel conditions imposed by Rome, since *Ne Temere* in 1908, in the case of Mixed Marriages; conditions which have secured for the Roman Church thousands of British families whose fathers are Church of England men. It is high time that the English Church authorities at home paid more attention to the loss which we are suffering year by year through our fatal indolence and indifference to the aggressive action of the Papal Church.

From early days the Diocese was commissioned to cultivate friendly relations with other Churches, in particular with the Eastern Orthodox, Greek, Slav, Arab. In the endeavour to fulfil this particular charge since 1842 our successive Bishops and Clergy (like those in the jurisdictions of Jerusalen, Egypt and Fulham) have sought to promote understanding with Greek and Russian and Slav Orthodox; and to give them information, when this is desired, about the Anglican Church—its life and history. This applies also to relations with Continental Protestant Churches. The story of the Lusitanian Movement in Spain and Portugal would require an article to itself. Since 1914 Anglican external relations have become far more extensive and important. The Archbishop of Canterbury, therefore, has established a "Council for Foreign Relations (Advisory)" which, with the Rev. Canon J. A. Douglas as its General Secretary, has dealt with the supply of news and information to Lambeth, the visits of non-Roman Church Leaders to Great Britain, the exchange of theological students between the Churches, and to-day deals with the care of exiled theological students. Inter-Church Theological Conferences or Discussions and relations with the World Council of Churches at Geneva come within its scope. Obviously the Archbishop of Canterbury is responsible for official action by the Church of England, but, at his discretion, he uses an agent or a particular agency. At the same time he may call upon the Dioceses concerned to co-operate and assist by local knowledge in regard to the general purposes indicated above.

By a special request a Bishop of Gibraltar may perform some particular act on behalf of the Archbishop, serving as his *legatus a latere*. Such relationship is comparable to that of an Ambassador with the Secretary of State, policy being laid down in London and the agent abroad acting in accordance with it. In so far as the Gibraltar clergy have acted as occasional representatives of Lambeth, they have been

only too glad to do so. They have recognized that their duties are not merely diocesan but "Canterburian" as well. We regard it as a privilege to take any part, however insignificant, in the cause of *ecclesia anglicana* and in that of true ecumenicity.

#### THE POST-WAR RECONSTRUCTION OF THE DIOCESE

The reorganization of this Diocese will tax the energies and resources of Church people for many years to come. In years gone by there were in this Diocese anything from 50 to 100 clergy. Now there are eleven or twelve. The cost of maintaining to-day one chaplain in Italy or in Spain is from £600 to £800 a year. Even at the capital cities there is at present no guarantee that the former grants contributed by the Foreign Office will be maintained. Everywhere, abroad as well as at home, our British people are hard hit, and I do not see how they can be expected to raise the necessary funds to re-open chaplaincies. In any case, until the European outlook is clearer and there is a return to security and a revival of trade, it appears to be out of the question to re-open chaplaincies on the Riviera or at Genoa, Milan, Naples, Patras, etc. Moreover, the Balkan countries are for the time being closed, and Belgrade, Sofia and Bukarest remain inaccessible. The present income of about £6,000 at the London Office will hardly be sufficient to meet the needs in 1947, so far as we can see, and we may have to look wider afield for additional help. We welcome the prospect of an extension of the activity of the American Episcopal Church to the Continent, and of closer co-operation with its clergy and people in Europe.

The above paragraphs cannot do more than provide some hints as to the immediate needs of this unique, fascinating and, in some ways, tragic Diocese. Its problems are many and most of them unsolved. It was always a baffling problem to bring cohesion or a family spirit into the Diocese. Bishop Hicks did achieve the holding of a Synod in London, but this has not been possible during the last sixteen years. The War has been shattering not only because of loss of life, damage to buildings, shifting of communities, displacing of persons; but because along with all this have come profound social changes in the national life as well as temporarily an iron curtain right across the Continent. We are not an established Church, nor do we receive Government assistance, with the one exception of grants to Embassy Chaplains. It is true that we have excellent personal relations with Government officials; but our position both in Gibraltar and Malta has been described as "humiliating." Colonial Governments reflect the drift of home affairs towards a Welfare State in which the Church has little or no official recognition as a worth-while factor in the community.

But we are not down-hearted. New life is divinely guaranteed to the Church. Humanly speaking "Gibraltar" will need a Chief Pastor of vision and scholarship, a man of physical endurance above the average. Also there should be provided maintenance for at least one Archdeacon to travel constantly to visit Chaplaincies, to inspect properties, and, where necessary, to arrange repairs of war-damage, rebuilding or sales. And further there should be, if possible, a full-time Bishop's Commissary at the Diocesan Office in London.

# REVIEWS

*AZARIAH OF DORNAKAL.* By CAROL GRAHAM. S.C.M. Press.  
6s.

It is to be hoped that someday the Life and Times of Bishop Azariah will be written on the scale of Bishop Bell's *Life of Randall Davidson*. For forty years there was no part of the life of the Indian Church which Azariah did not touch; in the last twenty years of his life he was the central actor in many great affairs. A full-scale biography would inevitably transform itself into the history of the growth of the Indian Church from adolescence to adult manhood. In the meantime, Deaconess Graham has earned the gratitude of the whole Church by giving us a readable and accurate account of one of the greatest Christians of our time. Here are clearly set forth all the great turning points in his career—the decision to be ordained and to become a missionary, the Edinburgh Conference of 1910, the consecration of the first Indian Bishop of the Anglican Church, the marvellous growth of the Mass Movement in the diocese of Dornakal, untiring efforts for the unity of all Christians, with sufficient quotation from letters, sermons and conversation to allow the man to speak for himself and to become a living figure.

It is not easy to review a book about one who for many years was an intimate friend, companion and guide. It seems best that I should limit myself to underlining certain things, which are nearly all stated or indicated in Deaconess Graham's book, though not always with just the emphasis that I should wish.

Part of Azariah's charm was his unexpectedness. In earlier years his defect was that he could never stop working. After his serious breakdown in health in 1930, his doctor was convinced that he must find some relaxation, and suggested that he should learn to play bridge. The hint was taken; the Bishop took up the game, became exceedingly keen on it and came to play it very well—a slightly disconcerting trait in one who, on most questions of Christian conduct was likely to come down firmly on the Puritan side. (It need hardly be said that he never played for money.) He had the gift of unexpected phrase: I remember his once informing the Episcopal Synod, in a debate on the drink problem, that when an Englishman drinks, he does so because he likes it; when an Indian drinks, he drinks in order to get drunk! Once when we were seriously discussing the Indianization of worship, he said to me solemnly: "Of course you ought to introduce the real Indian ecclesiastical vestment." Noting the familiar twinkle, I thought I knew what was coming, and was not altogether surprised when to my question "And what is that?" came the reply, "Nothing at all." It is the fact that, whereas the European puts on more clothes for a special function, the Hindu takes them off, and goes into the presence of his god wearing only a narrow waistcloth from waist to knee!

This unexpectedness was, in part, just the originality of a great and many-faceted character, but in part was due to two factors, constantly present in the background, of which perhaps only those who knew him very well ever became aware. The missionaries who ruled Tinnevelly in Azariah's boyhood and early manhood were very great men, but they produced an atmosphere in the Church in which he felt that he could not breathe. He fought his way out to freedom to think his own thoughts and to follow his own way ; but it was a freedom bought at a great price, always enjoyed a little anxiously and not quite with the abandon of those who have been born free. Deaconess Graham refers to the storm of criticism and opposition which greeted the appointment of Azariah as Bishop ; she does not make it clear that this criticism never wholly died away. To the end of Azariah's life there were Indian Christians who could not say a good word of him. His Mass Movement methods did not commend themselves to all, and towards the end of his life opposition found expression in sharp contention at the conference on Mass Movements arranged by the National Christian Council of India. In his later days, there was acid criticism from discontented laymen in the diocese, who felt that the concentration of authority in the hands of the Bishop did not allow room for the free development of Indian lay leadership. Azariah was always sensitive to criticism ; and though he forgave the critics and never bore rancour, I think that the consciousness of it was always with him, and tended to strengthen the caution and watchfulness which were marked features of his character. He once told me that he never accepted an invitation to a meal in the house of an Indian clergyman ; this being the exact opposite of my own practice, I was surprised, but realized that his caution made him hesitate to put himself in a position where it would be possible for advantage to be taken of his intimacy. Of all the Indians I have known, not more than two or three have a deep understanding of the European mind and point of view. Azariah was one of these ; yet I do not think that he felt it possible to relax completely in the company of European friends, with the exception of a very small number, among whom were in earlier days Bishop and Mrs. Whitehead, and later Bishop Waller of Madras. Without the perfect companionship and fellowship of his home, it would have been impossible for him to bear the ceaseless strain of public life.

And he did like to have his own way. I have sat with him endless hours in the Tamil Bible Revision Committee, and seen him always courteous, patient, imperturbable, almost the only member of the committee never to be out of temper or flustered, but like a terrier in his persistence and his determination to secure the adoption of what he believed to be the right rendering. This authoritarian temper, by no means incompatible with a profound personal humility, did at certain points hinder his usefulness. During the long negotiations for the union of the Churches in South India, his Free Church neighbours, unacquainted with episcopacy in their own Churches, naturally observed with interest and attention the development of episcopacy in its nearest manifestation in the diocese of Dornakal. There is no doubt that some of them felt anxiety, unassuaged by their intense admiration for

the man, lest the adoption of episcopacy as understood and represented by him might mean the abandonment of liberties which they greatly cherished and the maintenance of which they regarded as indispensable, if the Free Church tradition was not to be wholly lost in a united Church.

One matter to which I think Deaconess Graham does not draw sufficient attention, though the Bishop would have been the first to give it most generous recognition, was the service rendered to him by a succession of extremely able and devoted European missionaries. It was not easy for men of considerable experience to put themselves under the leadership of an untried Indian Bishop younger than themselves. Their unfailing loyalty and willingness to serve relieved the Bishop of much of the tedium of detailed administration, and set him free for his great work as teacher, pastor and representative of the Indian Church on the world stage. It is paradoxical but true that Tinnevelly, which has never yet had an Indian Bishop, is as a diocese much more fully Indianized than Dornakal, and that the European leaders in Dornakal have to this day authority and influence of a kind which disappeared from Tinnevelly more than twenty years ago. A weaker man than Azariah would not have allowed this to continue; less generous missionaries could have made the position of the Indian Bishop intolerable. This is of more than personal importance. Not a few of the contemporary disasters in the mission field have come about because of the mistaken idea that Indianization must also mean ejection of European personnel. The opposite is the case. If new burdens of leadership are suddenly laid upon Indians only sketchily trained to carry them, they are almost bound to fail, unless they are backed up by strong support from missionaries of the type who are willing always to take second place, to claim no credit for themselves, and to set the Indian free to develop his own special gifts of leadership and creative work.

In one respect, Azariah was *felix opportunitate mortis*. He had done incomparable work as the leader of a Mass Movement; he was much less happily at home with Christians of the second and third generations. These children of Christians are not seldom more moral and orderly than their parents, but Christianity has come to them as an inheritance and not as something for which they themselves have had to strive and to suffer. Their religion therefore lacks some of the spontaneity and intensity which are so attractive in the first generation. To bear witness as a Christian may seem to them rather burdensome than inevitable. Some of Azariah's later utterances give evidence of weariness and discouragement. He was setting himself to learn the problems of the new day, but it is unlikely that he would have found in dealing with them the happiness that had come to him throughout the pioneering days.

When criticism, fair or unfair, has said everything that can be said, Azariah still stands out as a prince among men. In 1944, he was due to retire from the Chairmanship of the National Christian Council of India. Men looked about for his successor and could not find him. There are outstanding leaders in the younger generation of Indian Christians, but there is not another Azariah; so they re-elected him,

rather against his will, for another term of service. And when he died, the Diocese of Dornakal elected a European as his successor. It does not greatly matter ; the Church advances not through the outstanding gifts of leaders, but through the faithfulness of the ordinary insignificant Christian. The Church of Christ is the home of the common man. In our day, no one has more forcibly developed this thought than Azariah himself. But when God is pleased to raise up one man in a million to be the bearer of His grace and His witness with power, the whole Church is gladdened and enriched. Such a one was Vedanayagam Samuel Azariah. To have known him is to have learned something of the power of the Gospel as it was preached and lived in the days of the Apostles ; and, as Azariah would have wished, we give all the glory to God, who made him what he was.

Unfortunately, Deaconess Graham's book is marred by a great many mis-spellings of proper names, Indian and English. It is to be hoped that these will be corrected in a second edition. But the worst defect of the book is the portrait which serves as frontispiece. No doubt towards the end of his life, Azariah did sometimes look like this. But this is not the man we knew ; here are nothing of the zest, the passion, the humour of Azariah of Dornakal. The S.C.M. will serve us well, if in another edition they will scrap this portrait, and find for us some other out of the many that can give to the English reader some idea of a man filled with the joy and gladness of the everlasting Gospel.

STEPHEN NEILL.

*THE SHIELD OF FAITH.* By ALBAN WINTER, C.R. S.P.C.K. 5s.

This book is written on a basis of very definite Catholic assumption, and therefore will not be, as it stands, of equal use in every part of the Anglican communion. But the great merit of the book is that Fr. Winter shows how to give clear dogmatic teaching in a readable form, while not, at the same time, over-simplifying the doctrines which he is handling. There is much in it which all Anglican students will find of great value. We particularly commend his chapters on "Man and Sin" and on "The Atonement," though we take leave to wonder where, in Anglican formularies, authority can be found for a statement that "In the Mass, therefore, we offer Christ." Fr. Winter writes as a priest of the Church of South Africa and the particular situation and problems of that church make themselves apparent when he deals with questions of authority in the church and with problems involving sociological issues. This adds to the interest of the book.

R. C. THOMPSON.

Reviews are by Bishop Stephen Neill, formerly Bishop of Tinnevelly, and now Chaplain of Trinity College, Cambridge, and the Rev. R. C. Thompson, Rector of Woolwich.